

# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. IV. No. 6

VANCOUVER, B.C., JUNE, 1950

PRICE 10 CENTS

## Natives Win Stay of Bill 267

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AN IMPRESSIVE CEREMONY was enacted in Stanley Park recently when Stan Francis, noted radio figure, was made an honorary member of the Native Brotherhood of B.C. by President William Scow and other officials of the Brotherhood. In the photo above taken during the ceremony, from left to right, are Mrs. Andy Frank and her daughter, Chief Andy Frank dancing with the ancient tribal mask described below, Chief August Jack Khahtsahlano, host on the land which belonged to his family for hundreds of years, radio star Stan Francis, Councillor King, Miss Williams, and Billy Williams.

## Radio Star Honored By Brotherhood

With a backdrop of aged firs and aged totem poles as their setting, B.C. Indians early this month performed an ancient ceremony on the banks of Burrard Inlet in Stanley Park and made Stan Francis of radio fame an honorary member of the Native Brotherhood of British Columbia.

The Indians gave him a tray decorated with Indian symbols to denote along with their good wishes

to another white man: recently made honorary chieftain, the lord mayor of Sydney, Australia.

### TAKES MESSAGES

Stan left shortly afterward for Australia on a 14-week tour and with him carried goodwill messages from B.C. Indians to all the aborigines of New Zealand and Australia.

In a message received just a few days ago by the Native Voice the radio star wrote that

"I guess by this time you have

heard that I arrived in Australia, safe and sound and had the Honorary Chieftain, Lord Mayor of Sydney, Ernest O'Dea, to meet me. He was delighted with the Tray, and in reply to the message sent to him by our Brothers of the Coastal Tribes, he said he would do all within his power to aid the cause of the Australian aborigines."

Before leaving for Australia, the dynamic radio personality had been presented with the following statement to convey to the Lord

Mayor of Sydney, signed by Chief William Scow, Chief Andy Frank, Chief John Pahl, Councillor King, and Chief August Jack Khahtsahlano:

"We make you an Associate Life Member of the Native Brotherhood of British Columbia and delegate you to deliver a message of Good Will to our new Chief, the Lord Mayor of Sydney, Australia, carrying good wishes from the Brother-

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Continued From Last Issue

# Okanagan Memory

## "WILL YOU WALK INTO MY PARLOUR?"

Now there's a nice cosy invitation—and it's being offered to us every day by the theory boys who would like to see the government providing everything (out of our money). But there's as big a catch in it for us, as there was for the fly.

Because before you have anything, somebody has to produce it. And why should someone produce it for you unless you also produce something of equal value to give him in return.

You know the answer to that—he won't.

That's why you know that people who promise you an easy future, with "more pay for less production" are simply talking through their hats.

Here's the hard, plain fact: you can only be paid out of what you produce in goods or services—there's no other place for wages to come from.

Plans for a better world in the future are fine but they will all be doomed to failure unless they're founded on this fact—all the wishful thinking in the world can't change that.

In the final analysis the only one who can make this a better world for you, with true security, is yourself. And if you wish, under our present opportunity system you have the privilege of producing a better service or piece of goods and as a consequence drawing a larger wage for it.

While nobody claims that this system is perfect, it is still the only system that allows the individual the opportunity to choose his job; live where he pleases; make the best use of his abilities to get along in the world and hold his head up as an independent and free person.

That's the way to security.

BRITISH COLUMBIA FEDERATION OF TRADE AND INDUSTRY

By MISH-AD-IM-OOS  
(All rights reserved)

THEY stared at each other for a brief moment in amazement and then a great cry of joyful greeting rang out. Rich and poor, different nationalities and colours all disappeared in that overwhelming recognition as brother clasped the hand of brother, all one tribe as it was long, long ago. The chief turned with a glad smile to Simagum, "Let the ceremony now proceed. Call up the Windago."

The tom-tom slowly beat out a rhythmic note. A rumbling, rolling rhythm which was picked up and passed from mountain peak to mountain peak. The whole tribe turned as one toward the east, and as the drum's beat gradually became faster, the voices chanted in unison, "Windago, Windago, Windago."

ECHOING in the valley, rolling through the passes as though the whole country was demanding the Windago's appearance. Faster and faster yet beat the drum, then crash—a noise like that of thunder, then all was still. A hushed expectant moment as up from the east rose the awakened giant. Slowly he turned toward the circle where all heads bowed in reverence. Then with a vibrant voice he spoke thus: "I, Windago, giver of forms and tester of characters, greet you, my beloved children. It is wise of you to return in memory to this place where first you consciously gave your attention to me. Here it was long ago when all your forms being of one tribe, you recognized me in my true significance. You then gathered here to learn that which Manitou the Mighty desired that I, His servant should teach you. Most of you in your present day forms seem to have forgotten that you are all brothers. This ceremony, therefore, is called as a reminder to those who love and know me as a lesser god performing his duty before the altar of the great spirit—Manitou. Call to mind my lessons of the past when you were in the forms memory now lends you. Did I not teach you that the very you of you is made in the image and likeness of Mighty Manitou?"

"But to enjoy His creation with Him as His true heirs—to play in this, His world of forms you too must have a form. A body which I, Windago, provide for you according to your need at the moment. It is yours to use, but not to abuse, neither must you abuse your brother's body.

"SHOULD you abuse it, a grosser one must be built, which becomes more of a prison

## BELOVED LADY PASSES AWAY



MRS. MARY WANNOCK

On May 30, 1950, a beloved Indian lady passed away in the person of Mrs. Mary Wannock, mother of Ed Wannock, John Max and Gideon Wannock, Mrs. Lydia Peters, Mrs. William Scow and Mrs. Kathleen Green. She is also survived by 35 grand children and 21 great grand children. Mrs. Wannock's husband passed away in 1941.

Her whole life was one of love and devotion to her family. Greatly loved and respected by both white and Native people, her passing will be mourned by many friends who extend to her family their deepest sympathy. The funeral was held in Alert Bay, "May Her Soul Rest in Peace."

than a veil. All things in creation are yours to enjoy and with love to control. Understanding being the only weapon you need. If you forget who you are, that Manitou is your only Father and sole Provider, then in that forgetfulness you become entangled and confused by forms, hating your brother through blindness of vision. Now, as you leave here to carry on your varied experiences and I, Windago, am testing you in the refining fires, let your wills be one-pointed and your hearts gay that the time might seem short until you are able to stand face to

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# New Indian Act Before Parliament

OTTAWA. — Canada's Indians will be given a more active role in the administration of their affairs under the terms of a new Indian Act introduced June 7 in the House of Commons.

The bill, sponsored by Citizenship Minister Harris, provides that the consent of the Council of Indian Bands must be obtained before expenditures are made by the government out of the capital moneys of the bands.

It affects about 130,000 Indians, scattered across the country.

About 30,000 of them are in British Columbia, 45,000 in the prairie provinces, 35,000 in Ontario, 14,000 in Quebec, 3,000 in the Maritimes and a few in Labrador.

THE MEASURE, largely based on the recommendations of a parliamentary committee which studied Indian problems in 1946 and 1947 also provides for:

1. Registration of all Indians on reserves.
2. Residents of reserves who are only one-quarter Indian blood to be denied the rights granted full-blooded Indians.

3. Changes in ownership of land on reserves.

4. No change in the enfranchisement of Indians.

5. Minor changes in the educational policies applicable to Indians.

6. Giving Indians the right to drink alcoholic beverages off the reserves.

7. A complete change in the "descent of property" regulations and for the administration of Indian estates by provincial courts.

8. Payment direct to the Indian by the Indian agent of money payable under terms of a lease or an agreement.

9. An extension of the purposes for which government loans may be obtained by Indians.

10. An increase in the powers of the governor-in-council — the cabinet to make regulations with respect to health and similar matters.

11. A better form of electing chiefs and band councils.

12. No change in the tax exemptions on personal property on the reserve.

13. Compulsory enfranchisement of any Indian girl who marries a white man.

IN AN INTERVIEW, following introduction of the bill, Mr. Harris said that in the main the legislation covered the recommendations of the committee, established to draft a new charter for the 135,000 descendants of Canada's original inhabitants.

Many of the committee's recommendations were largely administrative in character and already had been put into effect.

He said the legislation provides for no change in the enfranchisement of individual Indians or Indian bands. The minister will continue to grant the vote to Indians or bands applying for that right.

MR. HARRIS SAID that copies of the new legislation are being sent to Indian agents in all parts of Canada. They will call together the Indian chiefs and the band councils and ask them to study the legislation and make any representations as soon as possible.

Study of the legislation in the Commons will be postponed two weeks to permit study of the representations.

In a brief debate on the legislation in the Commons, John Diefenbaker (PC-Lake Centre) urged that the leaders of Indian tribes be brought to Ottawa to discuss the bill with the minister and his officials.

M. J. COLDWELL, CCF Leader, and John Blackmore (SC-Lethbridge) expressed the hope that the bill would provide greater educational opportunities for Indians and for improvements in the economic status of the Indian population.

Mr. Harris said that the new legislation, once passed, will become effective on a date to be fixed by the government.

The existing list of Indians will serve as the Indian register pending registration.

## Full Rights for Indians Advocated

OTTAWA. — Anti-discrimination laws and extension of full rights to Canada's Indians were urged in a brief which the Trades and Labor Congress placed last month before the Senate committee on human rights.

In its 25-page submission, the congress said education on human rights and fundamental freedoms should precede any legislative action. Within Canada's trade unions this educational process had progressed far enough "to no longer justify any further delay in the enactment of a bill of rights."

The brief urged enactment of laws against discrimination and recommended greater protection in the constitution for all minorities.

It asked for the extension of full rights to Canada's Indians and recommended they be mentioned specifically so that the federal

Parliament, in discharging its obligations to the Indians, could not reduce their rights below the levels established in the constitution.

A Canadian bill of rights should include "the right to an education and to the free choice of the kind of education; the right to work and the free choice of employment; the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond the individual's control."

The brief specifically referred to "the right to own or lease property," and said "everyone has the right to shelter."

While recognizing and advocating the use of police forces for the protection of persons and property, the congress opposed the use of police "and, at times, of the military" in labor disputes.

It recommended that "any statement of civil rights and fundamental freedoms should be precise enough to preclude such action by the governing administration."

## Joe Thomas Dies at 95

NORTH VANCOUVER — Joe Thomas, 95, believed the oldest resident of Mission Indian Reserve, died in St. Paul's Hospital recently. He had been taken ill shortly before his death.

He recalled vividly the Vancouver fire of 1886 and remembered traveling across the inlet in a dugout to watch it. During the height of the blaze he rescued a family which had sought refuge in a well.

Surviving is his wife, Martha Williams.

Requiem mass was sung in St. Paul's Church on the reserve. Rev. Paul C. Cooke officiated.

Burial took place on the reserve.

## 14-Year Term For Indians

LEWISTON, Idaho.—Appeal of four young Indians to a maximum of 14 years for stealing a sheep will be heard by the Idaho State Supreme Court here.

The case has attracted national attention. The Association of American Indian Affairs, Inc., is aiding the appeal.

The association has contended the youths were denied their right to "due process of law." The appeal brief also charges the Indians were not represented by attorneys in their probate court hearing or in the district court.

The state claims the young men waived their rights.

*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*  
St. John 3:3.

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The Voice of the Native Canadian  
Official Organ of The Native Brotherhood of British Columbia, Inc.

Published once a month by: The Native Voice Publishing Co., Ltd.  
429 Standard Bldg., Vancouver, B.C. Telephone MARine 7434.

Printed by Broadway Printers Ltd., 115 East 8th Avenue, Vancouver, B.C.  
NORTHERN ASSOCIATE EDITOR ..... CHIEF J. J. ANTOINE  
ASSOCIATE EASTERN EDITOR ..... JASPER HILL (Toronto)  
ASSOCIATE ALASKAN EDITOR ..... CHIEF PAUL COOKE  
DIRECTORS ..... WILLIAM SCOW, REV. P. R. KELLY, REGINALD COOK,  
OSCAR PETERS and WILLIAM PASCAL  
PUBLISHER and DIRECTOR ..... MAISIE ARMYTAGE-MOORE

Advertising Rates on Application  
Make All Payments to The Native Voice Publishing Ltd.  
Authorized as Second Class Mail, Post Office, Ottawa.

## Bill 267 . . . Dead Rat

**B**ILL 267 TO AMEND THE INDIAN ACT is one of the most disappointing ever introduced into the Canadian Parliament. It is, in fact, worse than disappointing. It is a disgrace to Canada.

We all know the old saying about the mountain which labored — brought forth a mouse.

On this matter the present Parliament has done worse than that. The mountain has labored, indeed, but brought forth a rat—and a dead rat, at that.

★ ★

For if ever a government has ratted on a public issue, ours has done so in giving Bill 267 to Parliament. For years past, a parliamentary committee wrestled with the question of modernizing the 80-year-old Indian Act. The committee not only indulged in thorough investigation and discussion itself. It also received briefs from interested bodies. The natives themselves, for the first time in the history of Canada, took a key part in the discussion of the laws which govern their place in the general Canadian society. But many other groups went to great pains to present printed analyses about the inferior position of the Indian in Canadian life; and to make recommendations to remedy the sad state of affairs.

★ ★

One by-product of the general agitation for a New Magna Charta of Indian Rights in Canada was the surprise move by the Coalition government of B.C.

Due to the inspired and courageous leadership of Hon. Gordon Wismer, British Columbia did what was in its legal power to wipe out the provincial discriminations against native Indians. B.C. Indians were given the vote.

There is not a single shred of evidence to suggest that the Indians used their vote any less intelligently or more corruptly than other voters. It is a matter of plain fact that over 90 per cent voted Liberal. One native Indian was elected to the Legislature, on the CCF ticket. I have heard responsible observers say that never within memory did a new member make a better impression in his first year.

★ ★

The most disgraceful feature of Bill 267 is that it is to be considered by an exhausted Parliament in which the M.P.'s literally have their suitcases packed for the trip home.

To ask such a Parliament to consider such a bill at such a time is a farce. But it is less farcical than the proposal to ask the Indians of Canada to say "yes or no" on Bill 267—all within the space of two weeks! There are many isolated Indians who will never even hear about Bill 267 till long after the stipulated period.

★ ★

Bill 267 does not deal with any of the major injustices and neglects to our natives. It totally disregards Canada's solemn obligations under the UN Charter of Human Rights. It ignores the many fine recommendations made by the parliamentary committee which studied the revision of the Indian Act.

About the only change of any importance that Bill 267 provides is that Indians should be allowed to imbibe alcoholic drinks (off the reservations) without getting pinched.

That would be downright funny—if it were not so pathetic.

## You Can't Eat Medals

**O**N THE slopes about Stoney Creek, the corn is springing green again—but not for Indian Dick, one time hero of the Royal Canadian Artillery.

Down in the calaboose at Oakalla, Indian Dick sits in his cell because he shot a cow moose to feed his starving family.

Up there in the reservation, Dick is officially known as Richard Patrick. Among other junk in his little one-eyed shack, lie his medals of the Second World War; five of them. Only a few folks round about know of the story behind Dick's Military Medal.

*His pals back in the Regiment always claimed that he should have been given the V.C. for the time when, like a ghost, he slipped noiselessly through the lines to a German gun post menacing his platoon. And they still talk of that Indian war whoop that told them he had successfully done the job—wiping out a machine-gun nest and bringing in 56 prisoners. . . . A one-many army.*

Dad, Isaac Patrick, his father, is going blind; Ma is ill; his wife and their three-year-old toddler are on the verge of starvation.

Spring came late in the hills this year, and it piled more hardships on the shoulders of the little Indian hero. He couldn't get fish, so he went out with his rifle to bring down a bull moose. In the thick scrub, it isn't always easy to tell a cow moose from a hornless bull, and Dick made a mistake. He shot a cow.

The forest ranger and game warden got on Dick's track and he was charged with breach of the provincial game laws.

His farm was half-plowed when they took him away to jail. When he goes back in July the harvest should be ready. But not for Dick. You don't reap where you cannot sow.

Friends tried to get help for his family, to get the ground planted. They included Mrs. Constance Cox, who speaks four Indian languages fluently. But the Indian's ground is too far out of the way.

Now legal friends in Vancouver are going to challenge Dick's conviction. They are going to claim that he broke no law; that under a treaty between Indians and Government, the Indian is protected because he has the right to shoot animals in the normal close season, for food. They will claim that the Treaty transcends all other laws so far as Indian Dick is concerned.

By the time that action develops, the growing season will be half over, and Indian Dick's story a little nearer complete starvation. By that time, the touch of tarnish on Indian Dick's five medals will be a little darker; but who cares?

**YOU CAN'T EAT MEDALS!**

*(Since the above was written, a lawyer friend of THE NATIVE VOICE gave the Publisher \$200 to pay Dick's fine of \$163.80 and his fare home. We are glad to say that brave Dick is now back with his family.)*

*There are many hundreds of Canadian Mothers who owe the life of their sons to this brave boy who daringly located a German machine-gun nest, and instead of going back for help, he took them by surprise, started shooting, killing many, and taking 56 prisoners, among them three high ranking German officers . . . a one-man army. If Dick hadn't acted quickly, his pals would have been wiped out. Seems that he made this country safe for the skunks who persecute him. Too bad.—Publisher.)*

Canada should take steps to end the age-old injustice to our Indians.

But before we can do that we have to kill this disgraceful Bill 267. If you agree, write or wire your MP, or the Prime Minister, or Hon. Walter Harris, and say so.

—Elmore Philpott, in The Vancouver Sun.

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## Wires to Stay Passage of Bill

# A. G. Pledges Support to Chief Scow

Attorney General Gordon Wismer had assured Native Brotherhood President William Scow that the provincial government would do whatever is possible to delay passage of Bill 267 which, until the surprise government change of policy, had been slated to become law at this session of the Federal House.

In a phone conversation with the attorney general, Chief Scow was given assurance that a wire would be sent to Citizenship and Immigration Minister W. E. Harris

urging postponement of the Bill.

**Support of the Brotherhood position was also given in the form of telegrams to Ottawa from civic leaders including Mayor Thompson and Parks Board Chairman Rowe Holland.**

Chief Scow pointed out to Mr. Wismer the joint responsibility of both the Native Brotherhood and the provincial government to 30,000 Indians in British Columbia and urged that the attorney general do what he could to delay

passage of the legislation.

Chief Scow stated that he saw no point in attempting to fully understand the implications of the Bill in the short time available—rather, he saw as the only immediate practical course, the policy of seeking to have the bill held back.

At the time Chief Scow was in touch with the Attorney General, over a week after the Bill had been brought down, the Native Brotherhood, which represents the overwhelming majority of B.C. Indians, had still not officially

received a copy of the Bill's contents.

Mentioning only one point as an example, Chief Scow stated that, so far as use of liquor was concerned, it appeared that liquor could only be consumed by Indians in licensed premises or in cocktail bars, and then, only at the discretion of provincial governments. This, he felt was only one of several matters in the Bill which merited considerable clarification and study.

## CLU Moves to Delay Federal Indian Bill

Vancouver branch of the Canadian Civil Liberties Union was one of the first groups to join the drive to postpone discussion on Bill 267 until the next session of parliament.

Bill 267 is the most recent revision of the Indian Act.

Critics allege that the bill does nothing more than revamp existing administrative regulations, fails to provide the Indians with the opportunity of gaining the same rights as other citizens, and fails to tackle the franchise question.

### Sending Letter

Hunter Lewis, chairman of the union's committee on Indian citizenship, says that the Vancouver group has sent a letter to "interested" members of parliament and cabinet members in an effort to forestall second reading of the bill.

The bill was tabled for two weeks to give the Indians time to study it and make representations to the House.

The Union declares that

"We were greatly disappointed by the inadequacy of the revision of the Indian Act now before the House as Bill 267. We were also shocked by the proposal to rush it through the House during the hurried remnant of this Session, when it could not possibly receive the serious debate it deserves, and which is contrary to the promises that both Indians and organizations interested in their welfare should have an opportunity to study it fully.

### Negligible

"Although we have not been so optimistic as to expect that an ideal bill would be presented, we certainly did not foresee the introduction of anything quite so negligible as Bill 267.

"It is an ironic and tragic contrast to the hopes and promises that were expressed on the floor of the House when the creation of the Special Joint Committee was being discussed, and that were later reiterated by the com-

mittee itself. It is a far cry from being the "Magna Charta of the Indians," which the Joint Committee said that it would produce. And it is an instance of trying to propitiate the Indians by listening to their grievances rather than by remedying them.

"Instead of using the invaluable evidence that was painstakingly collected by the Joint Committee, and conscientiously formulated and presented by the individuals and organizations, Indian and White, who were its witnesses, to frame an informed and statesmanlike measure, the makers of this Bill ignored it, as they also ignored many of the committee's recommendations. The mainly administrative and trivial improvements that they proposed could have been made, and probably would have been made, in the course of events, without any committee and without any witnesses.

### Vital Points

"The vital points concerning non-sectarian education, enfranchisement, and the vote—the defining of the extent of the government's obligation to the Indians through treaties, promises and agreements—the establishing of a formula for the gradual but continuous transition from wardship to citizenship of qualified Indians—all these and many others of like importance were, it seems to us, callously and cavalierly left untouched.

Bill 267 is a travesty of the Special Joint committee's slogan "Help the Indian to help himself," for it leaves him in precisely the depressed state to which our laws have brought him, and it is equally a travesty of Canadian professions in the United Nations.

"The idea that by delaying discussion of Bill 267 for two weeks the Indians are given a chance to study it and make representations, is obviously misleading. Apart from appearances, there seems to be little reason why they should

be asked for opinions, since the bill has been framed largely in disregard of the representations they have been making vigorously since 1946. And were it not that they have the drowning man's feeling of desperation, they would probably not clutch at this straw. However, representations will doubtless be made, and few members of the House or the public will realize that they come from a relatively small number of the Indians who happen to live near cities or towns, or live within a reasonable distance of Ottawa and have some degree of organization or direction.

### Totally Inadequate

"For Indians in the more remote parts of Canada, the time is totally inadequate. In British Columbia, for instance, where almost a quarter of the Indian population lives, there is no chance of any proper discussion of the Bill. If the remote Indians, which means most of them, were in their villages, many of them could not receive a copy until long after June 21st, when it is slated for Second Reading, for they receive their mail by boats which call only weekly or fortnightly. But they are not in their villages. Practically all able-bodied men are now away at various fishing grounds, are inaccessible, and if they could be reached could only stop work at the price of starving next winter.

"In view of this situation, of the promises that have been given to allow representations to be made, and of the critical importance to the Indians of the decisions that will be reached, we are writing to the Minister of Citizenship and Immigration, urging him to postpone the bringing in of Bill 267 for Second Reading, until next session when it can be seriously dealt with, and we urgently ask that you support this request by using your influence to the same and by making direct representations to him.

### Submit Brief

"In the meantime, we will submit

## \$25 Pension Great Thing

OTTAWA, June 21.—Friday's announcement that Indians would receive a \$25 federal old age pension was greeted joyously by Rev. Peter Kelly of Union Bay, chairman of the Legislative committee of the Native Brotherhood of British Columbia.

He sent a wire to Chief William Scow, Native Brotherhood president, immediately he received the good news. At the same time, he expressed the hope that Victoria would supplement Ottawa's pension, as it does for other old-age pensioners.

"This is one of the great days in the history of the Indians of Canada," said Dr. Kelly, who arrived here today and heard the announcement of Citizenship Minister Walter Harris in the Commons.

"For a long time, we pleaded for the old age pension to be extended to Indians. With the exception of \$5, we are getting the federal old age pension.

"I think the \$25 for an old aged Indian on the reservation will mean as much as the \$30 federal pension for an old age pensioner elsewhere."

to the Minister, the brief which we submitted to the Special Joint Committee, plus some additional material. We propose also to send copies of this revised brief to all members of the House of Commons and the Senate, and to sympathetic organizations and the press across Canada, asking them to make representations to their members or to the Minister. We are doing this in the hope that the point of view presented in it will arouse greater interest in the Indian situation, and will result in the passing of a bill which at least attempts to deal intelligently with it," the letter concludes.

# Non-Treaty Chippewa Indians

*This article was written prior to the announcement of the treaty signing by this group of Chippewas which is carried on another page in this issue*

By HENRY STELFOX

Rocky Mountain House, Alberta

**A**BOUT 1840, the Reverend James Evans was appointed Superintendent of Wiskyan Missions in Western Canada. It was he who developed the syllabic alphabet for the Crees and furnished many Cree lands with hymn and prayer books. It was he who sent the Rev. Mr. Woolsey during the year 1855 to minister to the spiritual needs of the Non Treaty Chippewa Indians who inhabited this foothill region of the Eastern slope of the Rocky Mountains in the vicinity of the Hudson's Bay Trading Post at Rocky Mountain House.

The Rev. Mr. Woolsey followed the Rev. Mr. Rundle who made his headquarters at the Hudson's Bay Company's fort at Edmonton, 1841 to 1849, and who made periodic trips to conduct service at the Hudson's Bay Company trading post at Rocky Mountain House and also to visit the Chippewa Indians and to minister to their spiritual needs. I often think that is why Government officials at Ottawa refer to the Non Treaty Chippewa Indians of the Rocky Mountain House district as "Protestant Indians."

## Bodily Needs

**T**HE said Non Treaty Chippewa Indians are badly in need of someone who will minister to their "bodily needs," someone who will show them some love and compassion, someone who will find a home for them and a means for them to earn a decent living. Mr. J. Wilson, a Mennonite Missionary, is doing a grand work of mercy amongst them but the task which he has set himself to do is altogether too heavy for one man's shoulders and pocket to carry.

Why are these same Non Treaty Chippewa Indians (who have lost

their land, their God given heritage) denied the privilege of registered trap lines? Why are such registered traplines in Forest Reserves apportioned to white men who own farms or are qualified craftsmen in other lines of business. Trapping is the Indian's natural avocation for making a living for himself and his family. And what he traps serves a double purpose, for he not only utilizes the pelts, but the carcass of the animals are also used by him and his family for food. The late Chief Yellowface used to express himself by saying that he ate each animal twice, that he ate the flesh of the animal and sold the pelt for money to buy more food with.

It is common knowledge with most of us, that the Non Treaty Chippewa Indian is not skilled in the many crafts followed by white men, so why rob him of the one means of earning a livelihood (which he thoroughly understands) by portioning out the vast forested areas as registered traplines to white men who have been trained in other crafts and who in many cases had never as much

as handled a trap before coming to Alberta.

## Brink of Despair

**I**S it the wish of the white people who live in this great grand country to see these ten score Non Treaty Chippewa Indians driven to the brink of the precipice of despair? It would appear to me that it is, so I am sure that there are many people of the many religious denominations such as Methodists, Wiskyans, Catholics, Anglicans, Nazarenes, Presbyterians, Adventists, Mormons and many others who would like to do something towards helping these unfortunate Chippewa Indians.

It would break the hearts of the white people of Canada if they saw their loved ones in the terrible plight which these poor unfortunate Chippewa Indians are in; most of them have not a bed to sleep in or a stove to cook food on, or land which they can call their own on which they may build homes. I have seen them use old wash tubs (discarded by white settlers) in lieu of stoves for cooking and heating purposes in their winter shacks which are devoid of furniture and those essentials which are necessary to give comfort to others.

Their one room shacks have but one door and one small window which in most cases is covered with an old floursack in lieu of glass.

## Scattered Band

**T**HIS same little band is now scattered from Rocky Mountain House to the Athabasca River. Some in the vicinity of the Clearwater, North Saskatchewan, Battiste, Nordigg, Brazean and Medicine rivers. Some at Edson, Marlboro, McKay and Wolf Creek, others in the vicinity of the Athabasca rivers at White Court, Mayerthorp, Cherhill and Sangudo, pushed hither and yon. They are driven from pillar to post with no place to call home. Occasionally they visit other tribes of Indians who live on reservations.

During the early summer rainy season and the last week in the year they gather together for their great religious festivities, at which times they sing and chant songs of praise and offer thanks to God for the blessings they have received. (God and they only know how few are the blessings which they have received from those who evicted their country from them).

(To be continued)

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# Blood Indian Artist Recognized

By HUGH DEMPSEY

EDMONTON, Alta.—A soft-spoken Blood Indian brave gained a foothold in the field of Canadian art recently, when 19 of his paintings were displayed in Edmonton Museum of Arts.

The artist, Gerald Feathers, is believed to be the first Indian from the western plains to successfully enter the field of Canadian art.

His paintings were on display in Edmonton for two weeks, and showed a distinctive Canadian theme. The collection includes

western scenes, Indian portraits and intricate native designs. His mediums are tempera, water colors and pastels.

The 25-year-old Blood was born in Cardston and began his artistic career at the age of nine. He has had three years' training at the Calgary Institute of Technology and Art, a summer at Banff School of Fine Arts and training at Glacier Park.



He first became interested in painting while attending residential school at Cardston. Aided by a German artist who was working in Glacier Park in 1935, Mr. Feathers soon became a master of portrait painting and won several scholarships.

His first painting to be sold was purchased by the English authoress, Mrs. Claire Sheridan, and now commands a prominent place in her English home. The painting was a portrait of Big Bull of the Peigans, which brought five dollars to the aspiring artist.

Since that time he has painted portraits of such Indian notables

as Chief Shot-On-Bo'h-Sides and Chief Turtle. Many of his best works were done at Browning, Montana.

Mr. Feathers was employed by Hudson's Bay Company in Calgary for three years and was transferred to the Edmonton store in 1948, as a commercial artist and display man.

Arrangements for the exhibition were made by the Society of the Friends of the Indians in Edmonton. To enhance the display of Indian art, a collection of paintings by Judith Morgan, which had been on display in the National Museum at Ottawa, were loaned to the society.

Miss Morgan is from the Gitshana tribe at Kitwanga, B.C., and has already become famous on the British Columbia coast for her paintings of the totem pole theme. Five of the paintings displayed have been purchased by the British Columbia government for its permanent collection.

in liquor restrictions. This matter was dealt with in the Treaties, and any change will be another infringement of Treaty Rights.

## News from Alberta

By JOHN LAURIE

Secretary, Indian Association of Alberta

A SHORT BRIEF was recently forwarded to the Special Senate Committee on Human Rights and Fundamental Privileges by the I.A.A. We acknowledge our debt to Dr. B. K. Sandwell of Toronto and his associates for bringing this opportunity to our attention and to Hon. Senator A. W. Roebuck, Chairman of the Committee, for his interest in having our Brief presented to his committee. The Brief dealt with such pertinent matters as Infringement of Treaty Rights by Provincial Governments, and the Federal Government through the Migratory Birds Act, Band Membership, Education and Social Services.

Cosmopolitan Club of Calgary. This annual event raises funds for the Scouts and Cubs. The pageant took the form of a meeting between Indians and early settlers. The Indian dances were taught the Cubs by Chief Crowchild and Councillor George Runner.

THE COAL MINE at the Morley Reserve is working double shift these days and providing employment for a large number of the Stoney boys. This has made things a lot easier the past hard winter.

INDIAN HUNTING Rights have again been challenged by the Province of Alberta, and are again before the Courts. Since the transfer of Natural Resources to Provincial control in 1931, there has been continual discrimination against the Treaty Indians in hunting, fishing and trapping. In spite of many favorable decisions in the Courts across Canada, certain elements in the white population have never ceased on one pretext or another to infringe upon the Treaty Rights of the Indian population.

It is rank discrimination which to all decent thinking people sets up an intolerable state of affairs.

It would be well for the Federal Government once and for all to take a firm stand against these attempts to take away the livelihood of the Indians.

ANOTHER NEW Day School was officially opened April 19 at the Peigan Reserve. It is already overcrowded.

THE ALBERTA COUNCIL on Child and Family Welfare held its annual banquet, April 14. Among the guests at the head table were Mrs. Downe, who represents the I.A.A. on the Council, and Chief Crowchild, who brought formal greetings from the I.A.A. The Alberta Council on Child and Family Welfare, comprising all the leading groups interested in good citizenship and family welfare was the first organization of Provincial importance to recognize the I.A.A. We are very grateful to Mrs. Maude Riley for her interest in our organization. Mrs. Riley has done a great deal in the field of child welfare and has always recognized the principle of tolerance without respect to color or creed.

A VERY INTERESTING pageant of the old West was a feature of a recent Boy Scouts' Ice Stampede under the sponsorship of the

PETITION to the Federal Government is being circulated over the Alberta Reserves and is receiving excellent support. It deals with such difficult matters as Band Membership, the Recommendation about Liquor, and about the Federal Vote. The I.A.A. is unanimously opposed to any alteration

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# "Star" Looks at Proposed Indian Bill

THIS week, the Hon. Walter Harris, minister of citizenship and immigration, introduced a bill to improve the status of Canadian Indians. It has been properly described as a "stepping stone" to full citizenship for Indians. In it have been incorporated some of the major recommendations of the parliamentary committee which studied the matter for two years, but some very important measures have been left out.

Among the chief reforms proposed by the new Indian bill is the enfranchisement of Canadian Indians. It would be granted, however, on an important condition—the dissolution of the Indian reserves. To

gain the right to vote, Indians would have to give up their rights on the reserves. They could, if they wished to do so, continue to live in their own communities and become part of a municipality.

Enfranchisement would be granted where more than 50 per cent of the tribe voted for it. The right to vote would be extended to women as well as male Indians 21 years of age and over. The bill would restore the franchise to women who had in the past lost it by marrying Indians.

Among the weaknesses in the proposed bill is lack of provision for improving the Indian school system. Another weakness is the

lack of special economic and social aid they would obviously need to prepare them for their new status. Nomadic Indian bands would, among other things, need to learn new ways of making a living as well as ways of living in the present Canadian community.

The system of education for Canadian Indians is notoriously poor in many areas. Not only are there too few schools for them but those provided are most of them of inferior quality. Most schools for Indians are at present not equipped to prepare boys and girls for skilled competitive employment and for independence. It is unfortunate that the proposed Indian act

does not provide for any major changes in this field.

It would seem that special efforts should be made to equip Indians for the responsibilities of full citizenship. Such aid is due them as compensation for many years of official neglect. The new generation of Indians needs help to develop their capacities and talents; they need friendly guidance in community adjustment. They need vocational training as well as education in public health, nutrition and other aspects of modern living. If all this is not provided, the aim of the new Indian act may be defeated.—Toronto Star.

## Alberta's Chippewas Sign Treaty

By HUGH DEMPSEY

Last band of non-treaty Indians in Canada—the Chippewas of western Alberta—have accepted whiteman's treaty money after centuries of independence.

Head men of the band, representing more than 200 of their tribesmen, met with officials from the Indians Affairs Branch on April 29 to complete years of negotiations and officially sign their treaty.

SCENE OF THE historic occasion was Rocky Mountain House a town 60 miles west of Red Deer, Alberta, which is the centre of activities for the nomadic Chippewas.

Malcolm McCrimmon of Ottawa, commissioner empowered to sign treaties on behalf of the Federal Government, was in charge, assisted by G. H. Gooderham of Calgary, regional superintendent of Indians in Alberta, and Henry Stelfox, well-known friend of the Indians. Andrew Strawberry, "principal man" for the Chippewas, was representative for his people.

THE HISTORIC OCCASION was heralded with little ceremony or fanfare as the last organized band came under government supervision. But within days of the signing, repercussions were seen at Rocky Mountain House.

For the first time, drunken Indians were seen on the streets, and for the first time, an Indian was up in court for molesting a citizen. The Indian wasn't a Chippewa, but it was still the first case in the history of the district.

And trouble has arisen in another quarter. Halfbloods are not allowed on reserves and Indians cannot buy liquor. When treaty pay time rolled around, a party

of strange halfbloods descended on Rocky Mountain House and departed with a goodly share of treaty money, leaving behind some sadder but wiser Indians.

THE NOMADIC LIFE of the Chippewas will change. Formerly they lived in tepees, with a fire on the floor and a hole in the roof where the smoke could escape. Animal skins were their bedding. A few had tents with folding tin camp stoves and blankets, but the skins were warmer and more sanitary.

Food was monotonous but, except for a few bad years, there was enough of it. Bannock, sourdough and meat porridge were the main items of diet, with sweets seldom included on the menu.

The women made moccasins and coats of skins. The papooses, packed in moss, hung on their mothers' backs or swung from stakes in tents. The men wore cowboy hats, with ribbon-decorated braids hanging at the sides.

BUT LATELY, the game has been getting scarce and there is unsettlement among the younger folk. The men want a car and the girls want pretty head scarves. The children cry for candy and everyone wants to go to the movies.

And there is much sickness, especially among the young. A lovely healthy baby would sicken and in three months there would be another grave. Tuberculosis in every form was rampant among young and old.

The acceptance of treaty was a slow process. The Crees of the district were the first to be won over. Hot words were spoken by the Chippewas, but the Sunchild Crees held to their decision. Finally John O'Chiese (pronounced O'shee), famous tribal leader, left the district and went to Marlboro, west of Edson, leaving the tribe to Andrew Strawberry.

ANDREW STRAWBERRY was not against treaty, but refused to leave the land his tribe had ruled for decades, unless the government could offer something better. Finally the federal government managed to acquire desirable range and the last band of non-treaty Indians in Canada went treaty.

Not all of them have recognized the move, but there are enough left to form an organized group.

The latest addition to the government's collection of treaty Indians will have to learn a new way of life. At first there will be five cabins, one for the chief and each of the councillors, and each year five more will be added.

These cabins will have to be kept clean—no more picking up a tepee and moving off to let the sun and rains sweep the floor. Nurses of the Indian Department will teach and advise the women in sanitation and the use of the broom and mop.

WITH A STOVE and oven, baking will become a part of the woman's work and bannock will no longer be the main item of diet. Most women have given up the blanket, with only a few older ones wearing them. A blanket to carry a papoose carefully. Men's braids are fast disappearing and cowboy boots are replacing moccasins.

Even the Sun Dance may have

to go. It's not that the government objects on religious grounds, but of the custom for those putting on the dance to give gifts. Plows, harrows, cattle and such have a way of disappearing, which is not pleasing to the Great White Father. And the Mennonite Church has applied for permission to start a church on the reserve so that the Sun Dance is certain to be frowned upon by church authorities.

FOR THE PAST YEAR, Mrs. W. Wilson has held a school for the Chippewas in her two-roomed house near the present reserve with 19 Indians attending regularly. Under treaty, there will be a joint school for Crees and Chippewas, headed by a government teacher.

Another situation which will give authorities a headache is the marriage and divorce question. A rumor was circulated among the Indians recently that they could not get family allowances unless they were legally married. At very few had bothered with this white man's formality, there was a rush for the justice of the peace. This has now tapered off but it will take many months for the Indians Affairs Branch to get their records in order.

JOHN O'CHIESE and others who moved to Edson district have been asked to return, but no intentions have yet been voiced by the Chippewa leader.

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# Natives Win Stay of Bill 267

OTTAWA—The government did a back somersault on Thursday, June 22, by suddenly withdrawing the Indian Act amendment bill.

It took everyone by surprise, for on government insistence the day before the Commons had voted 90 to 39

against a Progressive Conservative motion which would have killed the bill.

Announcement of the withdrawal of the bill was made to Commons by Citizenship Minister Walter Harris.

Throughout debate preceding the 90 - 39 vote, the minis-

ter argued against withdrawal of the bill.

Its withdrawal had been asked by all three opposition parties, and by the Native Brotherhood of B.C. which wired Mr. Harris on behalf of Indians to stay passage of the Bill.

Argument for withdrawal had been that Canada's 130,000 Indians had no opportunity to consider and discuss the bill, and propose changes in it to Ottawa.

Government MP's in the lobbies who voted against withdrawal admitted they were flabbergasted by Mr. Harris' flip-flop.

To Howard Green (PC, Vancouver-Quadra), the minister gave assurances after his statement that another bill to amend the Indian Act would be introduced at the next session.

Undoubtedly some of the changes proposed by the Indians for the present bill will be incorporated in the bill to be introduced next session.

Perhaps the clinching factor in the debate was the uneasiness shown by some Liberals in the House and particularly by Don Brown, Essex West the Liberal chairman of the Indian Affairs Committee, which examined the whole problem thoroughly and reported two years ago.

There seemed to be some misunderstanding among members who feared that new and more generous old age pensions for Indians would be deferred if the bill were not passed.

**This is not the case, since the monies are provided for in this year's estimates whereby aged Indians may receive a pension of \$25 a month in place of \$8 a month, quite irrespective of any amendment to the Indian Act.**

yellow gown, Merle a blue gown, Rose a white one.

There were also two flower girls Joyce Williams and Caroline Bell. These flower girls scattered flowers on the steps as the Queen walked up the steps to her throne. Here she was crowned by Godfrey Kelly. This was all done very beautifully.

In the evening, the Queen was taken to the Community Hall and Godfrey Kelly, who crowned the Queen, had the honor of having the first dance with the Queen of May. It was quite a royal affair.

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## Fishermen Form Joint Group

Breaking all precedents in so doing, northern members of the Native Brotherhood of B.C., the Japanese Canadian Citizens' Association, and the United Fishermen and Allied Workers' Union at a fishermen's meeting at Port Edward on June 11, decided to set up a special committee of six representatives from each to deal with problems affecting the three groups.

At a meeting of the Native Brotherhood prior to June 11, Buck Suzuki, chairman of the fisheries committee of the Japanese Canadian Citizens' Association, explained the situation of Japanese Cana-

dians and that meeting decided to put forward the idea of the joint committee at Sunday's meeting.

It was the opinion of both organizations that the committee could serve a useful purpose in helping to bring closer harmony between the different groups and avoid friction within the industry.

It was reported that all Japanese-Canadians were now members of the United Fishermen and Allied Workers' Union and that it would, therefore, be possible to have such a committee working within the organization to take up grievances that might arise.

Suzuki, spokesman for the Jap-

anese-Canadians, assured both the Brotherhood and Union members present that they had resolved not to accept gear or boats that had been confiscated from native or white fishermen until a full investigation was made for the reasons of the seizure. It was further reported that there were approximately 90 Japanese-Canadians fishing the Skeena this year, all of whom are members of the Union.

Following were members elected to the committee:

**Native Brotherhood** — Joshua McKay, Inverness; Johnson Russ, Sunnyside; Frank Calder, Prince Rupert; Guy Williams, Port Edward; Vincent Wells, Prince Rupert; Harold Sinclair, Cassiar.

**Japanese-Canadian** — Joe Kameda, Jim Kameda, George Hanazawa, Port Edward; John Suzuki, North Pacific; Masao Hayashi, Sunnyside; Asao Sakata, Sunnyside.

**UFAWU** — Tom Parkin, Prince Rupert; Alec Huculak, Carlisle; Andy Wilson, Sunnyside; Kelly Harris, Carlisle; John Setter, Porcher Island; Al Wilson, Port Edward.

### CALDER CHAIRMAN

A meeting of the special committee of six members elected the following officers:

**Chairman** — Frank Calder, M.L.A., member of the Native Brotherhood Executive and UFAWU.

**Vice-Chairman** — Joe Kameda, Japanese-Canadian and member of the UFAWU.

**Secretary** — Tom Parkin, northern representative of the UFAWU.

## News from MASSET

By MURIEL COLLISON

The P.T.A. sponsored the sports and dance in Massett on May 24. There were five candidates for the May Queen—Blanche Wilson, Martha Kelly, Merle Davidson, Rose White and Sheila Russ. Tickets were sold for all candidates with the one having the most tickets sold to be Queen. Blanche Wilson had the most tickets sold and was called Queen of May. The other three candidates were her attendants.

Blanche wore a white satin gown with net skirt sparkling with sequins and wine velvet robe trimmed with white. Martha wore a

Continued from Page 1

## Radio Star Honored

hood which represents many thousands of British Columbia Indians. We make you our Brother that you may strive with us to gain a better way of life, freeing us from shackles that for hundreds of years have retarded our progress. We want as free and the original Canadian natives to take our place shoulder to shoulder with our white brother Canadians to make Canada a better place to live in. Freedom for all. Equality for all—as part of our Great British Commonwealth of Nations:

### "GOD SAVE THE KING"

The story of the ceremonial mask worn by Chief Andy Frank is one which for hundreds of years by word of mouth has been repeated from generation to generation to the present time.

The ceremonial mask is called the Qwa-ye-Qwa, "The Greatest Mask of All," and belongs to the Puntledge tribe now known as the Comox.

This mask, steeped in Indian folklore, was worn by Chief Andy Frank in a special ceremonial dance that is performed by the wearer. He is the only person among the Indians who is qualified to wear this mask and this is the first time it was seen outside of the tribe.

The legend goes that Qwa-ye-Qwa was crossing a river which is now known as Quinsim River when a man named Testleyee met him. Testleyee was the first person ever

to see Qwa-ye-Qwa and since that time, Qwa-ye-Qwa has been the ceremonial mask of the man named Testleyee for dancing the ceremonial dances of that family. This mask, Qwa-ye-Qwa, became the highest ranking mask of the ceremonial dancers of the Puntledge tribe. The daughter of Testleyee was named Or-ma, which means the highest ranking woman of the tribe.

The Mask passed down for generation to generation to the late Chief Joe Nim-Nim of the Puntledge Tribe being used by him when performing the ancient ceremonial dances of the Puntledge Tribe. When the Old Chief's time came to go, he picked out Chief Andy Frank and trained him to take his place and to inherit his chieftainship and inherit all his ceremonial regalia and to be the wearer of the Great Ancient Ceremonial Mask of his tribe. The Old Chief Nim-Nim felt that Chief Andy Frank was best fitted of all his family to carry on the traditions of his people.

The Mask had not been worn for 18 years and this ceremony with Stan Francis is the first time it has ever been seen or worn on the Mainland or shown away from the Puntledge Tribe. Chief Andy Frank felt he wished to show to Brother Stanley Francis the greatest honor in his power by bringing this great mask here to honor him when making him a member of the Native Brotherhood of British Columbia.



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Minister



# Chief Nicholas Plain Speaks

By **BIG WHITE OWL**  
Eastern Associate Editor

RECENTLY, I received the following contribution from Chief Nicholas Plain of the Chippawa Indian Reserve near Sarnia, Ontario. Mr. Plain is a learned and brilliant Native Canadian, an outstanding researcher, deeply interested in the autochthonous inhabitants of Canada and of America in general, also an eminent spiritual leader equipped with a keen wit and an understanding heart. He holds the office of 2nd National Chief in the League of Nations of North American Indians.

## What He Wrote

Here is what he wrote:  
"For some time I have been thinking quite seriously of contributing a few personal viewpoints and thoughts for the benefit of my brothers of the Red Indian Race while they are struggling and slowly emerging from obscurity and gaining, at least, some recognition in the economic progress of our country—I note with great deal of satisfaction in the reports of those in charge of Indian Affairs that the Indian population is increasing very rapidly. My greatest concern is this: will the Red Indian People arise as a unit to take advantage of the opportunity to so adjust themselves that they may become leaders in every phase of civilization as it is known in North America? To answer this question is indeed a problem. But it seems to me that since the racial attitudes of the old world have invaded North America, so have its social economics. And it is only natural that the ruling governments of the people have, at all times, made laws to satisfy the needs of the professional and business element of this country, and in the process of creating new laws the Indian Act was drafted, presumably, for the protection of native Indians living on their allotted Reserves, and from encroachment on these Reserves by the different races

of people that came to make their homes on this hemisphere.

## Old Indian Act

"The old Indian Act has accomplished, in part, what it was intended for, as far as the Indian people in their primitive state were concerned. As for the Reservation Indian of today who may have been fortunate enough to have advanced in modern education, he has found the restrictive laws of the Indian Act most detrimental to his heritage and freedom. He is required by law to relinquish his membership in the band or tribe to which he belongs, before he may have the franchise and gain full recognition in the business and professional activities of our great country. To my way of thinking this is not as it should be. I steadfastly maintain that Indian people living on their Reserves need the services of Indians who have acquired enough of the white man's education to fit them to enter into professional and business life—They are needed as advisers and technicians in the community life of the Reserve.

## Retain Faith

"To overcome prejudice and discrimination, that great and wilting obstacle to freedom, the Red Indian race should retain their first belief in Kitche Manitou (Great Spirit) which only in a slightly modified form is very similar to the teaching of the Holy Scripture. And according to holy scripture, something infinitely wonderful happened in human history in the incarnation, in the atoning death, in the resurrection, in the discovery of the Holy Spirit. It was something fundamental, once and for all time, something that does not have to happen ever again... Something happened in human development that divided history into B.C., and A.D., and that something was nothing less than the uncovering of the Eternal Truth, (GOD). The whole world witnessed it in the

birth of Jesus Christ! So our faith must rest upon facts not upon a theory.

"The early Red Indian staunchly believed in the material that is God-made. And he believed what is God-made cannot be wrong! Moreover, most Indians of today believe in the incarnation, the manifestation of the Divine in things material. Then let our materialisms be cleansed and controlled. But man must not merely spiritualize the material, man must also materialize the spiritual. Man must make the spiritual function in terms of matter, he must literally materialize it. Then instead of our materialisms being an expression of greed and selfishness, it will instead be an expression of our religious faith... We must distribute our material wealth more widely and more equitably. This co-operative idea would be a good foundation upon which to re-establish the Indian nations of North America.

"Since our principal aim in life should be to do the will of the Supreme Being, who said: Seek ye first the kingdom of God, and all these things shall be added unto you. Many assume that they belong to the kingdom of God, but they must be born again in order to become the true sons of God, without which none of us can be loyal to the will of the Infinite One. The Great Spirit made His spiritual abode the centre of loyalty—a cosmic

framework—a cosmic eternal home. And if we begin there, everything will turn out alright!

## Formation of Central Idea

"I could go on and outline a program for organizing the entire Red Indian race to become the Children of Grace, but I shall go into no great detail other than to say; the basic problem in national organization and leadership is the careful formation of the central idea to be achieved. Circumference and expansion usually takes care of itself once the seed is sown.

"The majority of us have been subjects to worldly kingdoms that have produced some very questionable civilizations where slavery and racial discrimination flourished—and still remains. But we thank our Infinite Father that this type of Government is almost a thing of the past. We are emerging into a new era, a new age, a very dangerous age?

"Now in concluding I wish to say that recently I had the occasion of reading and studying the Book of Mormon. Once I was like a great many people, I was prejudiced against this book but after reading carefully of its contents, I am convinced that it contains a message for the Red Indian race. The Book itself is a companion to the Holy Bible. However, I am not suggesting that Indian people should embrace the Church which sponsors the Book of Mormon but I would like as many as can, to read the book over carefully."

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## Alert Bay News Notes

By BEATRICE SCOW

THEIR Silver Wedding Anniversary was celebrated on May 8 by Rev. Canon and Mrs. Hatfield with the people of Alert Bay. At the party which the people put up for him, they presented them with 25 silver dollars from the whites, a two-layer wedding cake from the Indians, a silver tray from the A.Y.P.A. club, and a bouquet from Lucy Sewid, six years old. For entertainment, they did square dancing, dancing, games and folk dancing. Refreshments were served by the A.Y.P.A. club.

MR. HATFIELD has done a lot for the short time that he has been here. He repainted and fixed the church, parish hall and the rectory. He organized the choir and the A.Y.P.A. clubs which was very much needed. Above all, he has shown kindness and love for everyone.

WEDDING BELLS on May 16 rang out for Lily Bee and Gordon Matilpi. Lily Bee is the daughter of Mr. and Mrs. Harry Bee of Turner Island.

SPORTS DAY, May 24, is the day of reunion of relatives and friends from villages, inlets, and towns of the Kwakwaka'wakw Agency. At Alert Bay, they gathered to watch the sports. The main sport is soccer.

The scores of the teams were: Cape Mudge, 3; Campbell River, 2; Alert Bay, 2; Kingcome Inlet, 1; Alert Bay, 3; Cape Mudge, 1.

Since the Alert Bay team has won for the third successive year, they are now entitled to keep the Silver Cup put up by the Canadian Fishing Co.

Formation of the Breakers' team

of Gilford Island is on the way. They expect to play next year.

At night there was a carnival, show and then dancing at which the square dancing skill of Cape Mudge were particularly enjoyed.

A NATIVE BROTHERHOOD meeting was held on May 24 at which the Kwakwaka'wakw Agency of Cape Mudge, Campbell River, Fort Rupert, Gilford Island, Harble Down Island, Hope Town, Kingcome Inlet, Quatsino, Turner Island, Smith Inlet were fully represented.

Among matters discussed were the salmon prices and reports from President Wm. Scow and Vice President Alfred Dawson.

William Scow made a full report of the convention and all the work that he has done since becoming president. He also mentioned that all matters are being dealt with through proper channels. All those who were present, voiced their vote of confidence and said they will support the work of the president. They also stressed the importance of unity.

The Alert Bay District approached or reported to the president the medical attention which they received here in the St. Georges Hospital. The president gracefully replied that he will look into the matter.

The Vice-President, Alfred Dawson made a report and he pledged himself to help the people in every way he can. He was instructed by the president to cover all branches. The Vice President said he would visit the various branches, to which the delegation said that they will do everything in their power to help the Vice President to attain his purpose.

THE X-RAY CLINIC was also here, taking advantage of the many people that were gathered. First they took the x-rays of the Residential school, then the Day School and then the Village people at the Health Centre. They took as many as they could especially those who had to be rechecked and those who had never had their chest x-rayed.

MISS AMY MACKAY and MR. HAWTHORNE were kept pretty busy. They left for Williams Lake on May 25th.

It is hoped that everyone will join the fight against T.B., the greatest enemy of the Indians.

NIMPKISH BAND of Alert Bay forms a council of nine which consists of Reginald Cook as Chief Councillor, Simon Beans, James Sewid, Sam Scow, Herbert Cook, Moses Alfred, Dan Cranmer, Jonathan Whonnock, Dan Hanuse.

Members of the Council will be elected annually. There were also

## Betrayal of the Indians

WHO is responsible for the shamefully inadequate piece of legislation that has been offered to the Commons as a new Indian Act?

The sponsors of Bill 267 say the Indian Act, a relic of 1880, has been "streamlined and modernized to meet present day conditions." Nothing of the kind has been done. The bill is a betrayal of the natives.

A committee of 12 senators and 22 M.P.'s held 128 meetings over a period of three years. It heard 122 witnesses and received 411 written briefs. Its minutes fill 3211 pages.

The committee had evidence and opinions from scores of interested and qualified persons. It made a sympathetic investigation into all aspects of Indian life. It decided a new approach to the Indian question was necessary.

The Indian Act was to be rewritten to promote the advancement of the natives from wardship to citizenship. The slogan was "Help the Indians to help themselves." The committee made many recommendations in its reports to achieve this objective. Its enlightened proposals have been ignored. Why?

—News Herald.

## Sisterhood Speaks Out

A Klemtu Native Sisterhood meeting was held May 30 at the home of Mrs. Luke Brown.

Meeting opened with singing of Onward Christian Soldiers and a brief report from two delegates to the recent convention.

Topic was mainly about the long awaited granting of votes to the Native Sisterhood.

Here are a few of our minutes and remarks. Owing to our not having any voice or vote in all conventions pertaining to education, welfare, and working conditions, there is a declining sisterhood delegation to conventions.

So, if steps are taken to do some-

thing about the above-mentioned there will be more members as membership fees, or, Brothers, you will have to sing for your supper.

Our local elected officers for 1951 are as follows:

President, Mrs. Louisa Hall; vice president, Mrs. Elizabeth Hall; secretary, Mrs. Marianne Mason; treasurer, Mrs. Ellen Starr.

Advisors and committee: Mrs. Mary Hopkins, Mrs. Jessie Hall, Mrs. Betsy Barton.

Wishing all a very prosperous summer. Good fishing.

—Klemtu Native Sisterhood Branch

## Kitamaat Top Team

Kitamaat Athletics take a step forward in the field of sports as their smooth, quick-thinking team won over the organized Butedale Club in a two-day Badminton Tournament in the Butedale Gym, May 17 and 18. Highlight for the event was the ladies' singles, men's singles, mixed doubles, ladies' doubles and men's doubles.

Eager as both teams were to have the honor of being first to have their name engraved on the lovely trophy donated by our good neighbors, the people of Butedale, both teams showed good sportsmanship throughout the event, which of course should go hand in hand in any field of sports.

According to the good people who have made this event possible, a year from this month Kitamaat will have to defend its title.

Ladies' singles: Mrs. D. Williamson, winner, Butedale Club; Miss Belua Nyce, loser, Kitamaat Athletics.

Mixed doubles — Mrs. Dorothy

158 persons of different tribes that amalgamated with the Nimpkish tribe.

Grant, Mr. Chas. Smith, winner (Kitamaat); Mrs. H. Grietson, Mrs. G. McColl, losers (Butedale).

Ladies' doubles: Mrs. D. Grant, Miss B. Nyce, winners (Kitamaat); Mrs. M. Abbot, Mrs. H. Grietson, losers (Butedale).

Men's singles: Charles Smith, winner (Kitamaat); Grant McColl, loser (Butedale).

Men's doubles: Don Hamilton, Art Williamson, winners, (Butedale); Gilbert Smith, J. Wilson, losers (Kitamaat).

The Butedale Club finishing with 10 points and the Kitamaat Athletics had 15 points.

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## Don't Rush the Indian Act

WHATEVER differences may be held by those interested in the long-awaited revision of the Indian Act, they should have one point in common. The revised act should not be rushed through the House of Commons just to get it out of the way before prorogation.

There have been long and persistent efforts to have the act amended, to give Canadian Indians a greater measure of real citizenship and to cast off some of the fetters that have kept them in too great a state of dependence.

While the Indian Act is being reopened there should be the fullest discussion in the House of Commons on proposed reforms. The Indians themselves should be given the opportunity of greater consultation, and the various public bodies that have interested themselves in the problems of the first Canadians should be heard.

The new Indian Act should be an Indian Bill of Rights. The Indian has been in tutelage in Canada too long. He has been treated as a child and is to some extent a child for that very reason.

Canada owes her Indians something better than she has been giving them. She owes it to them to make them citizens and afford them all the opportunities and impose on them all the duties of citizenship.

The reserve system, too, needs reviewing. It assumes the Indian is still a hunter, that he needs lots of land. But a lot of our Indians are no longer hunters. They have become industrialized and urbanized. That fact should be recognized.

If all the aspects of the Indians' problems are not dealt with while the Indian Act is being reviewed, the opportunity may not occur again for some time. The government will say it opened the act in 1950 and that it can't be expected to amend it every year.

The government should not try to slap-dash such important legislation through the House in the session's dying days. It would be better, if time is short, to give the subject the discussion it deserves at the next session.

—Vancouver Province.

## More Stress On Education

OTTAWA — Parliament recently studied ways to encourage most of the 130,000 native Indians to leave their reservations and play a fuller role in the modern life of Canada.

The House was to be asked by Citizenship and Immigration Minister Walter E. Harris to vote on nearly \$15,000,000 for the Indian Affairs branch of his department. More than a third of the money was to be spent on education.

Opposition MPs urged the government earlier this session to put greater emphasis on Indian education, modernizing the federal curriculum to meet the higher standards of most provincial departments of education for the white population.

Harris said when introducing his appropriations nearly two months ago, the government hoped Canada's Indian population would be assimilated into the nation as a whole "to bring about full understanding and acceptance of the benefits and responsibilities of Canadian citizenship."

"It is not claimed," Harris said, "that the objective is new—simply that it is being accentuated and made work co-ordinated."

Experienced officers of the government's Indian Affairs Service said they were convinced the most important single influence that

could bring the greatest benefit to the Indian's future was education.

The department's program this year showed a modest increase in the emphasis on Indian education, but a drop in federal grants to In-

## Fishermen's Union Voices Support to Scow

After a brief speech by Chief William Scow, the general executive board of the United Fishermen and Allied Workers Union sent wires to Minister of Citizenship and Immigration W. E. Harris and British Columbia members of parliament expressing support of the Native Brotherhood in its request that the bill amending the Indian Act be held over to the next session.

Native Brotherhood president William Scow told executive members at the meeting which he attended as a guest, that the government's two-week moratorium on discussion of the bill in the House, till representations have been received from interested parties, is ridiculous. The bill was brought down June 7.

"The Indian Act has been in existence for 70 years," Chief Scow declared, "and now they want to rush through this bill in two weeks."

Chief Scow was of the opinion that the changes to the Act would require months of study and discussion, and certainly several points would require considerable clarification before full extent of the changes would be understood.

At first glance, however, Chief Scow observed that, "It looks very much like the old act on new paper."

dian residential schools.

Nearly \$5,000,000 was to be allocated to education, while just under \$2,500,000 was set aside for the grants. Three teachers were added to last year's staff of 16.



CHIEF WILLIAM SCOW  
Native Brotherhood President

One man who has been waging a determined fight against the speedy passage of Bill 267 in the House of Commons is Chief William Scow, President of the Native Brotherhood of British Columbia. He has obtained support for delay from various sources, including the attorney-general, several civic leaders, and the 7000-member United Fishermen and Allied Workers' Union.



**BECOMING AN HONORARY** Brotherhood member is Stan Francis, one of America's top radio figures, as Chief John Pahl pins a Native Brotherhood button on his lapel. This part of the ceremony, which is described on page one, took place at the Vancouver airport. From the left are Mrs. Andy Frank, Chief Andy Frank (holding the famous old mask), little Mary Frank, Councillor Charles King, and Vancouver Mayor Charles Thompson, who is behind Chief John Pahl as Mr. Pahl completes the ritual of making Stan Francis (extreme right) an honorary member of the Native Brotherhood of B.C.

# Counselors Are "Globe Trotters"

Members of the Counselors' Club have been nicknamed "Globe Trotters" because one of the purposes of the organization is to give the young members the chance to travel and see what this great country of America is like.

At least ten different times, members of the club have visited Albany with its State Museum, attended the Indian Defense League Border Crossing Celebration at Niagara Falls, and travelled to other places of interest in N.Y.S.

THE FOLLOWING ARE a few of the many historical and scenic places visited by different groups of the young Mohawks: Washington, D.C.; Worlds Fair; Thomas Indian School; Barbara Fritche House; Carlisle Indian School; Natural Bridge, Va.; Grave of Stonewall Jackson; Skyline Trail; Blue Ridge Parkway; Blowing Rocks of Appalachian Mts.; Mt. Mitchell, highest Mt. east of Mississippi River; Log Cabin in Kentucky where Abe Lincoln was born, Lincoln's cabin on Knob Creek,

Old Kentucky Home near Bardstons; Smithsonian Institute; Place where Lincoln delivered Gettysburg Address in Pa.; Quacker Indian School; Rochester Museum of Arts and Science, Niagara Falls; Old Fort George, Haldimand and Canadaigua Treaty Celebration at Six Nations, Ontario and Canadaigua, N.Y.; birthplace and grave of Handsome Lake, the great Seneca Teacher; Logan Elm in Ohio; Serpent, Eagle, Sipe and other Indian mounds in Ohio; State Museum at Columbus Ohio; Grave of Red Jacket, Deerfoot, Eli Parker and other famous Seneca Chiefs at Buffalo; Buffalo Historical Building and Museum of Arts and Sciences; Cornplanter Reserve in Pa.; Grave of the great Cherokee leader, Tsali in Tenn.; Finger Lake Region, Watkins Glen, Cornell Univ.; Brant Memorial near Brantford, Ontario; Franconia Notch in White Mts.; Mohegan Reserve, Conn.; Homestead of Eli Parker, famous Seneca general of Civil War; Nathan Hales School House; Ninigret Lodge, Old Deerfield in New England States where many adopted whites were captured by the Mohawks during the French and English Wars.

THEY HAVE VISITED THE Home of Mohawk leader, Dr. Ron-

nyatekaha, founder of Order of Foresters; Birthplace and grave of Kateri Tekakwitha, Indian saint; N.Y.S. Historical Museum at Ticonderoga; Grave of Eunice Maude, famous Scatchicoke Indian woman chief; Old Fort Frederick; Sacred Mohawk Spring of Great Spirit at Saratoga; Narragansett Queen Wagnus Fort in Rhode Island; Mohegan Fort Ninegret; Homestead of Mohegan leader, Samson Occum, founder of Dartmouth College; John Brown's Grave at Lake Placid; Caughnawaga, Deseronto, Ohsweken, Onondaga, Tonwanda, Allegheny, Cattaraugus, Odenac, Tuscarora, Cherokee and Maniwaki Indian Reservations; Fort William Henry; Cohoes Falls where Hiawatha and Deganahwida organized League of Five Nations; Mt. Marcy; Uncas Cave; Scatchicoke Reserve; King Philips Monument at Kingston, Rhode Island; Old Stone House, Guilford, Conn.; King Philip's Chair, Mt. Hope; Indian Pass in Adirondack Mts.; Fort Ticonderoga; Narragansett Indian Church, Charleston, Rhode Is; Indian Head and Old Man of the Mountain, White Mts.; Drumming Rocks of New England Tribes; Dartmouth College; Fort Canajoharie, Fort William Henry; Letchworth Park; Mammoth Cave, Kentucky and many, many other places of interest and education in this beautiful county of America. A wise man once said, "Travel is the best education that any person can possess."

Work of the Akwesasne Club has been exhibited in many places including the State Museum at Albany, Fort Ticonderoga Museum and in the N.Y.S. Historical Building at Ticonderoga.

## Okanagan Memo

(Continued from Page 2)

face with Mighty Manitou with a shadow of form to hinder you. Farewell, my beloved ones."

Having thus spoken, the Windago merged again with the earth which once more appeared to be a sleeping mountain. A moment's silence as if all were in the loving embrace of one exceedingly dear. Then with a sigh the tribe turned to face the Chief, awaiting a signal. The high priest Sinagwa raised his right hand, and every man stood straight shouldered and with heads erect as though some strange excelsior of life had been imbibed by each. The chief spoke: "Go your various ways, my brave, but keep fresh in the deep recesses of your minds the words of the Windago. Now, Tribe, return."

AT HIS command, all changed into the forms and attitudes they wore upon arrival, then merged into the atmosphere. Astonished, I gazed around me. Just a circle of barren land surrounded by trees, with a huge rock on one side on which I sat still, ensconced in the old wicker chair.

The End.

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## ATTENTION

Please note that the address of the Native Voice Publishing Company is 429 Standard Building, 510 West Hastings Street, Vancouver, B.C.



# Religious Mission to Massett

by MRS. MARGARET KIMBALL  
Bremerton, Washington

MANY years ago in the little Native village of Massett on the Queen Charlotte Islands, the handle of the Gospel was burning brightly and the people were worshipping God in a true wholehearted way. But as the stalwart Christians went on to their reward and Maker, younger ones became discouraged and as the burdens and cares of this life pressed upon them, their interest was turned to other directions, and they became careless to carry on the work of the Gospel. This meant that unless outsiders would come in to spread the Gospel, throngs of boys and girls and many men and women would not realize that Jesus gave His life for them too. There have been very few Christian workers who have gone in to work, especially with the children, teaching them Bible stories and beautiful Christian choruses. But gradually the brightly-burning Gospel candle began to grow dimmer as the years went by, and heavy drinking and the results of heavy drinking seemed to take its place, until the handle was feebly flickering and gasping for breath. Our Common Enemy, Satan, was accomplishing what He wanted in Massett, and that was for everyone to sell out completely to himself.

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HOWEVER, many of the now older folks began to grasp what was going on and despaired in their hearts. What was the use to go on with such a future? Had God really completely forgotten them at Massett? Their hearts hungered sincerely to serve the Lord again, and their souls cried out to Him to remember and save them. God heard the earnest cry of the heart and looked down and saw the faint flicker of the candle. At the same time He heard the heart and life consecration prayer of two women nearly a thousand miles away. He spoke to one, Mrs. Margaret Kimball, and called her to go to Massett to preach the Gospel, and provided her with an assistant, Mrs. Inez Gaither, who plays an accordion. The little church at Silverdale, Washington, U.S.A., of which they are both members, backed them up in a wonderful way and made the trip possible financially. They were also greatly helped by the little church of the Challam Tribe of Indians from the Little Boston Reservation located several miles from Bremerton, Washington.

On October 14, 1949, they both left families and loved ones for an appointed time and turned their faces toward the great Northland and Massett, to obey the call of God.

The journey on the steamer was full of scenic beauty, accompanied by a bad storm during the time they plunged through Queen Charlotte Sound. They acquainted themselves with many Natives on the steamer and at the various stops while the steamer unloaded.

\* \* \*

UPON arriving in Prince Rupert, they inquired about transportation to Massett by fishing boat and at 11 o'clock the next morning found them on the "Western Rover," a purse seiner owned

by the Parnell family, of Massett. A few minutes out on Hecate Straits showed a very bad storm coming up so the four boats travelling together were forced to turn back. Three of the boats decided to anchor at Squadaree, but the Western Rover started back to Prince Rupert and was caught right in the middle of the storm. It proved itself to be a bad one, but there was no fear in the hearts of the Missionaries as they knew God had work for them to do that had not yet been accomplished.

One storm tailed another and they were unable to leave Prince Rupert by fishing boat so decided to make flying reservations. During their time in Prince Rupert, they were privileged to visit the Miller Bay Sanitarium with the accordion to play and sing for the patients. They visited all the rooms, so happy to encourage and bring a little cheer to the many smiling and well-cared-for patients. Mrs. Kimball's own personal testimony of how God raised her instantly and completely from her death bed only a few

months before, stirred all who heard it, and she told them about the eleven beautiful hymns she had written under Divine Inspiration to sing to the Native people.

These missionaries also made two enjoyable trips out to the Sunnyside Cannery and held services with the people there, meeting many fine Christians. It was reported later that since these services there has been a little revival broken out in the hearts of the people at Sunnyside, several backsliders getting back to God.

(Continued in our July Issue)

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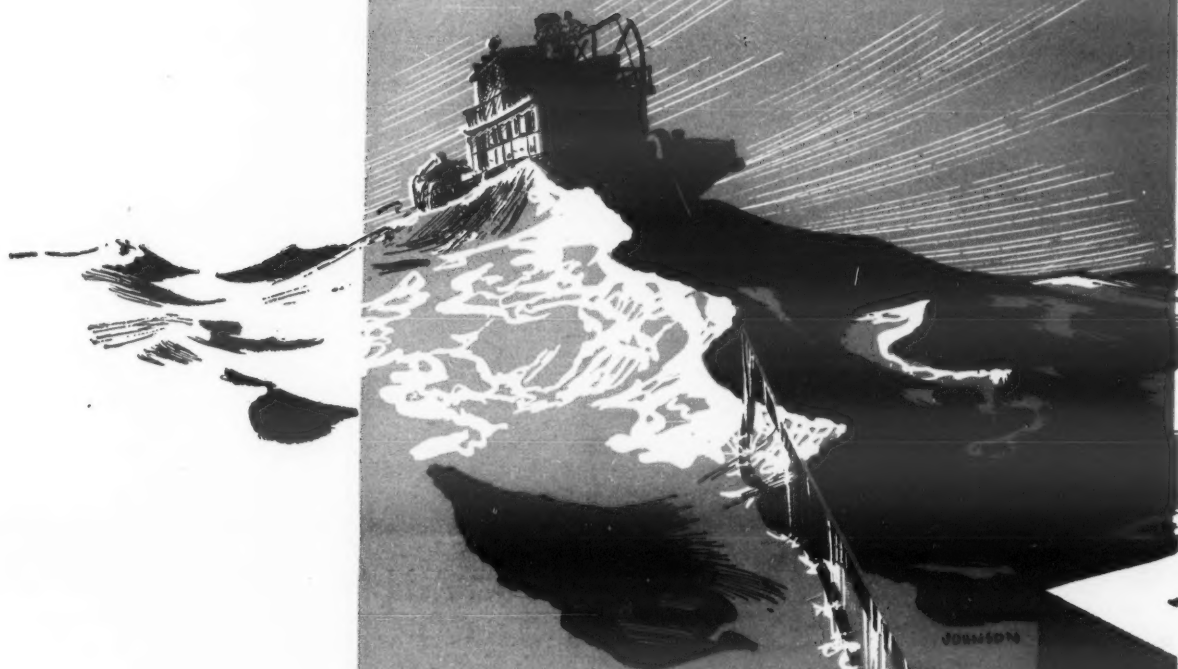


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